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Correspondence of the P. C. Advertiser.

KEALAKEKUA, HAWAII, Sept. 4th, 1866.

My EDITOR.—It was late in the evening when we left Maalaea Bay. The wind was blowing furiously across the low isthmus between East and West Maui. Clouds of flying sand marked the channel which separated the two islands at no remote geological period. The *Kihuna*, under sail and steam, bounded through and over the waters like a sea-bird; but before we had passed the channel of Kahoolawe, the breeze died away and the sails flapped uselessly against the masts.

The night was calm, with light *comets*, that seemed to hang motionless in the heavens. When day light broke upon us, the point of Kohala appeared to the east beneath a bank of low clouds. The Kewa was shrouded, and the sun struggled in the leaden Pole, and her counterpart in the westward Pole, and in her attributes.

Most of their minor gods were similar in character and attributes.

Their human sacrifices were the same.

Their mode of feather-work was identical, and the clouds of Kamakuhau the Land of the Immortals were the same. Kamehameha the Great, however, was not their one attribute.

The Quetzalcoatl of the Toltecs and Aztecs, and the sons of the Hawaiians, had the same superstitions connected with them. They were both law-giving and enlightened gods, and went away with the priests, and the sun, and the stars. Hawaii, on the arrival of Captain Cook, believed that Lono had returned. In the same faith that the Aztec on the arrival of Cortez, believed that Quetzalcoatl had returned.

The godlessness of the volcano of Izatzechual, and the gods of the Hawaiians, had their counterpart in the leaden Pole, and in their attributes.

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